THE PACIFIC

A religious and family paper

Volume LVI. SAN FRANCISCO, JANUARY 25, 1906 Number 4

Pacific Theo Sem
Reading Room

PACIFIC
Theological Seminary.

WHO BIDES HIS TIME.

Who bides his time, and day by day
Faces defeat full patiently,
And lifts a mirthful roundelay,
However poor his fortunes be,
He will not fail in any qualm
Of poverty—the paltry dime,
It will grow golden in his palm—
Who bides his time.

Who bides his time—he tastes the sweet
Of honey in the saltest tear;
And though he fares with slowest feet,
Joy runs to meet him, drawing near;
The birds are heralds of his cause,
And, like a never-ending rhyme,
The roadsides bloom in his applause—
Who bides his time.

Who bides his time, and fevers not
In the hot race that none achieves,
Shall wear cool-wreathen laurel wrought
With crimson berries in the leaves;
And he shall reign a goodly king
And sway his hand o'er every clime
With peace writ on his signet ring—
Who bides his time.

—James Whitcomb Riley.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

Golden Gate Undertaking Co.

G. P. Prechtel G. W. Keeler L. M. Snook
E. Worth, Sec'y.

2475-2483 Mission Street
Telephone Mission 102

C. H. Ashley H. S. McCurdy
Assistants.

Things to Eat, Drink and Nibble.

VEGETARIAN CAFE.

Market St., San Francisco. Main 5378

St. Helena & Battle Creek Sanitarium Food

FRED WILSON,

MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;

N. E. Cor. Merchant St.

SAN FRANCISCO, - - CAL

CLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY

Office, 131 Ellis St.

Phone Main 5125

S. F. BUFFORD, Manager.

SCHOOL

POMONA COLLEGE,

CLAREMONT CAL.

GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.

PROF E. C. NORTON Ph. D. Dean.

Pacific

Theological Seminary

LOCATED AT BERKELEY

Seat of University.

Curriculum remodeled to present-day demands. Includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

Blake, Moffit & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

242 to 248 S. Los Angeles Street, Los Angeles, Cal.

Cable Address:
FOSTER CO., SAN FRANCISCO.

S. FOSTER & CO.

WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.

Purveyors to United States Government.

A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

THE TIMELINESS OF GOOD CHEER.

"For everything there is a season, and a time for every purpose under heaven." So writes "The Preacher," and he elaborates his philosophy of the eternal fitness of things by reminding us that there is a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance. But as we read through his long list of the things that make up the sum total of human lives we get the impression that he is taking rather a pessimistic view; in fact, that he is saying in substance that it makes little difference, after all, what life has for us, or what we make out of it, whether the joy or the sorrow predominates, whether it is mostly laughter, or all tears. "What profit is there in it all?" is his question, and for that question he does not seem to have a satisfactory answer.

But there is a more wholesome philosophy of life than that. It is true in all our lives that sorrow follows after joy, and that the time of weeping extends hard upon the time of laughter. It is true that saddening and bitter experiences come to all, but it does not follow that a man has to yield himself up to the experience of the moment, or that he has no resource against the sorrow that would darken his life or rob him of his hope. There is an inevitableness about the coming of bitterness and loss and suffering, according to "The Preacher's" way of putting it, that is most disheartening, and against which we cannot utter too strong a protest. Of course, tears will come, but one may smile through his tears, and at once the whole horizon of his life is spanned by the bright rainbow of promise. Of course, loss will come, but if one will look around, it is seldom that he will not find that loss has brought in her hand a gain of which he had not dreamed. Of course, everything will not be fair and pleasant in the outward happenings or the inner experiences of our life, but, then, what man could find his highest happiness or his ripest experience in things merely fair and pleasant. And so, in regard to the whole circle of life, instead of a man being a creature of circumstance, accepting in a blind and helpless sort of way the bitter and the sweet, he has within himself as a divine gift the power to make the bitter into sweet, to turn the sadness into a great and an abiding joy.

Noble thoughts make noble acts; a soul occupied with great ideas best performs the smallest duties; the divinest views of life penetrate into the meanest emergencies.—Farrar.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W FERRIER, Editor.

San Francisco, Cal. January 25, 1906.

The Pacific Coast in Brief

The San Francisco evangelistic committee, made up of representatives from the different evangelical churches, voted unanimously a few days ago to invite the Rev. Dr. Torrey and Mr. Alexander to hold a series of meetings in this city some time this year. The probabilities are that the date will be in September.

The Rev. C. R. Brown expects to go East the second week in February to give the Lyman Beecher lectures at Yale. During his absence his pulpit will be occupied three Sundays by the Rev. William Rader, except at one service on one of the Sundays, when the Rev. R. C. Brooks will preach.

Professor Nash of Pacific Theological Seminary starts East this week on a trip which will take him to Dayton, Ohio, to attend the council of the Congregational, United Brethren and Methodist Protestant churches in that city, February 7th to the 9th. Later he will go on to New York to consult with the A. M. A. in regard to the work in California.

The next Pacific Coast Congregational Congress will be held in Los Angeles May 16-23. The Los Angeles Independent says in its Congregational news column: "Doubtless this will be the most representative Congregational body that our city has entertained, and it will bring to us some of the men of national reputation, to whom we of Southern California will be delighted to listen."

The editor of The Pacific plans to attend the Tri-Church Council at Dayton, Ohio, the second week in February. Such attendance will be a great pleasure. He had written to Secretary Anderson of the National Council that it would not be possible for him to attend. But a few days ago two letters were received from the East; one was from Secretary Anderson which said: "Come if you possibly can. Beg from your friends, borrow, but steal not; yet accept any overtures the railroads may make, for I sincerely believe that this council will 'make history,' as Napoleon said." The other letter was from an aged father in Indiana, a member of the Church of the United Brethren in Christ, one of the churches concerned in this movement for union, who offered to meet the expenses of the trip. No urging was needed after the reception of that letter. The council will doubtless be an important one; one well worth attending. At Dayton the editor will have the privilege of meeting many college friends whom he has not seen for more than twenty years, and there will be time for a brief visit with loved ones in the old home in Indiana. This opportunity to go East comes at a time when a change and a rest will be valuable, for work has been done for some time simply because it had to be done. When the daily tasks have been undertaken they have been gone through with, but there has not been a morning for months when there has not been a shrinking from the undertaking and a wish that all the days of the week were Sundays so that the face would not have to be turned for some time toward the offices in San Francisco—printing and editorial.

The member who was expected to give a paper, not being in attendance at the Monday meeting of the Congregational ministers of San Francisco and vicinity, the hour was given to a discussion of the question of local church union along the lines of the article in The Pacific last week by Bystander. Of course there was a difference of opinion. We have no space for comment thereon this week, nor time to write it, but may have something next week. It is not known what the program will be for the meeting of the ministers next Monday; it is the time for a union meeting with the ministers of other denominations. But at this writing nothing definite is known with reference thereto; where the meeting is to be held, nor under whose direction. It is evident that there should be some organization or permanent committee that should have this matter in hand. But it often turns out that the Congregational ministers of San Francisco and vicinity have their best meetings when there has been no arrangment of program. If the union meeting is not held our own will be. Accordingly none should stay away. For a week from Monday the Rev. Huber Burr is announced for a paper on "How Can the Associations Best Help the Local Churches."

Congratulations to Occidental College, Los Angeles, on the acceptance of the call to its presidency of Mr. John Willis Baer! And congratulations also to Mr. Baer in that he has decided to cast his lot with the people of the Pacific coast! He will find here a large field for usefulness. There is perhaps today no other place on the continent where a young man's life can be made to count for quite so much as on our Pacific shore. Mr. Baer's great popularity in Christian Endeavor circles will attract many young people to Occidental who would not otherwise be drawn thither, although the college has good drawing power as it now is. We quote Mr. Baer's telegram of acceptance, which was sent to the Rev. Dr. W. S. Young, who has been acting as president since President Wadsworth resigned to take the presidency of Bellevue College in Nebraska: "I heartily accept the privileges and duties. Please extend personal greetings to the faculty and students. May God aid us in making Occidental an ever-increasing force for righteousness on the Pacific coast. I am yours for new progress on old lines." And the following went back: "Greetings from citizens assembled in Hall of Letters. We thank God for John Willis Baer. We shall pull together for Occidental, the Princeton of the West." The Los Angeles Times says that it looks like the dawning of a grand good day for Occidental. The coming of Mr. Baer in a few months to the presidency of this educational institution ought to lead to an endeavor ere long

to add two or three hundred thousand more to the two hundred thousand dollar endowment which is being raised now. The far West should lay well the foundations of its Christian colleges.

LESSONS FROM A LIQUOR VERDICT.

One of the most significant editorial utterances of the times appeared a few days ago in the columns of the Chicago Daily Inter-Ocean. It is of special significance for the reason that it is found in a secular paper. It shows a trend in sentiment toward better things. We quote as follows:

"A woman and her children have obtained from the Cook county courts a verdict of $17,500 damages against three saloon-keepers who persisted, in the face of pleadings and statutory warnings, in selling liquor to the husband and father of the family.

"The liquor traffic is tolerated on the theory that it is possible for the average man to drink without excess seriously harmful to himself or dependents—that the average man can refresh or amuse himself by drinking without wasting his estate and injuring society by making himself and his family a burden upon it.

"However, social custom and positive law have long since recognized that there are men who cannot be trusted to refrain from injuring themselves, their families, and society by their excesses, and for the protection of those so injured, or likely to be, restraints have been devised for such men and against those who prey upon their weakness.

"To prevent the idiot or the drunkard from wasting his property the law long ago began to step in and place him under guardianship by appointing a conservator for his estate. Then it was recognized that a mechanic's skill and a laborer's strength are also estates which he ought not to be permitted to waste. Hence the laws imposing penalties on liquor dealers who, after proper warning, assist in such waste.

"If such laws cannot be effectively enforced upon the liquor trade, then there is only one alternative. That is to adopt the view of our Prohibition friends that the liquor traffic is so essentially and irremediably bad that all efforts to keep its operations within the bounds of public safety are useless, and that nothing can be done with it except to wipe it out.

"The Prohibitionists propose to society a task of enormous difficulty, and yet one which is not inherently impossible. Society can exist without tolerating the liquor traffic, just as it does exist without tolerating piracy, though that was, at one time and among the ancestors of many of us, an occupation which brought honorable fame as well as material gain.

"We can do without the liquor trade, and if we find ourselves unable to keep it within bounds we shall end with suppressing it altogether, just as all civilized nations finally suppressed piracy, and for the same reasons. That is why every decent liquor dealer—and decent, according to their lights, many liquor dealers are—ought to hope that such decisions as this will be made effective. Without such laws, well enforced, there would be no permanent safety for the liquor trade as an occupation."

Some of our readers will object doubtless to the last few lines; but be that as it may, that a great daily paper has had the courage to say what it has said herein is highly significant and encouraging.

Worth repeating in this connection is the following comment by The Religious Telescope on a recent decision in Nebraska:

"Nebraska is far from being a prohibition State; nevertheless it has at least one most excellent law bearing on the liquor traffic. Under this law a Mrs. Jessen has secured a verdict for $4,000 damages from a saloon-keeper and his bondsmen, the former, by selling intoxicating liquors to her husband, having made him an "habitual drunkard," so that he not only failed to support his wife and three children, but actually abandoned her.

"The Hon. I. L. Albert, of Columbus, Neb., and former Supreme Court Commissioner, as attorney for Mrs. Jessen, prosecuted the case, and the lower court having given its verdict in her favor, the saloon-keeper and his attorneys carried the case to the Supreme Court of the State, and that august body, in due time, handed down its decision sustaining the verdict of the court below.

"In rendering its decision, the court quotes from a former opinion of the same body, as follows: 'If such sale [of intoxicating liquors] is made, the person making it is not only liable for the actual results of that sale, but liable for all damages growing out of the disqualification, without reference to the length of time through which it may continue.'

"This is not only good law, but good sense and justice as well; and it is to be hoped that the decision of the court will be given special attention by the wives and mothers of the whole State whose husbands are being debauched and ruined by the accursed rum traffic, and that they will promptly place their cases in the hands of efficient, conscientious attorneys, such as Judge Albert, who will secure for them from the saloon-keepers the full amount of damages to which they and their worse than orphaned children are so richly entitled."

The Bystander.

On Preaching.

Ever since the days of the prophets, preaching has been a means of communication between the church and the people. Every Sunday, since the organization of chrisendom into the church, congregations have assembled for the purpose of listening to a man speak on a sacred theme. The sermon differs from every other form of speech in that it proceeds from the scripture whence it derives its authority. Did the Bible lose its authority the sermon would decline correspondingly in power. It is a remarkable witness to the Bible's authority that the sermon has been sustained during these years. More than any other form of public speech, the sermon must be marked by intense conviction. The power of the pulpit today is in its conviction. The great evangelists for example, are successful, not because they are eloquent, and not because they are learned but because they believe some things with all their might. If you take conviction and earnestness from the pulpit, it will soon decline.

Some advance the opinion that the pulpit is losing its hold upon the masses. It has lost its hold as a source of infallible information on sacred themes. The scholarship of the preacher is rivalled by the scholarship of the layman who does his own reading and thinking. The pastor may have lost some of his prestige in the community as a leader in civic and social affairs, but he has not lost his power in the

province of spiritual conviction and inspiration. The successful preachers today aim to inspire people rather than to give them knowledge, and the inspiration consists in bringing them in closer relations with God. The object of church attendance is to gain inspiration. In this sacred function of giving it, the personality of the minister occupies a large place. Some excellent sermonizers are non-conductors. Their words are like unheated coals, brilliant as diamonds and just as cold, certain personalities heat the verbal coals red-hot, and they in turn, kindle the hearts of the hearers. Therefore it is quite as necessary for the minister to be prepared as the sermon, a well prepared sermon delivered by an unprepared speaker is a failure. Personality has much to do with the success of the pulpit, one man has magnetism while another has none. He is not always responsible for this something we call magnetism. It is a soul quality not a physical one, a quality which communicates, interprets, reaches and recovers. Such is the pulpit.

Only a small portion of the people attend church, and the majority who do attend hardly need the preaching. They are absorbers of pulpit eloquence and drink it in as they would their morning coffee. The Christian Scientists have at present the largest congregation in San Francisco and they listen to no sermon. They do hear with profit an equivalent, in the remarks by many who testify of the good their faith has done for them. The element of help is there, and that is why they go, though the personal factor is reduced to a minimum.

Will the pulpit continue to hold its own in the midst of new movements and new manifestations of spiritual life? This is a question which remains to be solved.

The Sunday Evening Service.

The Bystander has often written on this matter of the evening service. He believes it to be the most important of all services of the Sabbath, but not in every church. Some churches would better omit this second service and put the emphasis on the morning service. Others should provide means, not to stimulate, but solve it. To make one's self heard on Sunday evening in a large city requires great preparation on the part of preacher and people. An entirely different service is often, not always, necessary; each pastor must study the conditions of his own parish and adapt himself to them fearlessly, never mind what others think. They probably know nothing about the situation. It may be necessary for the minister to lose some sleep over the matter in order to make the necessary preparation, but it must be made. He must not be afraid to attract attention. That is what the pulpit is for—to attract attention. It would be well for all ministers now and then to try at least to say things that have never before been said, or to say old things in a new way. Most of us thresh old straw. The people pass by the barn floor on which old straw is being threshed. They want wheat, why give them straw, bread, why give them a stone? We preachers do say the same things over and over again. People do not often read a book fifty-two times a year—and why expect them to listen to the same things that often? More wheat, less straw. This is one solution of the Sunday evening service.

Chicago and St. Louis are now practically united by a trolley line. It will run on a schedule about the same as the fastest trains.

THE CHRISTIAN CONQUEST OF AMERICA IN THIS AGE. WHAT PART SHALL MEMBERS OF CONGREGATIONAL CHURCHES HAVE IN IT?

By Don O. Shelton.

I. The Present Urgent Need.

Missionary organizations, like individuals they represent, are here to run a race. Neither the missionary organization nor the individual Christian can run the race heavily weighted. Refusal to remove impediments assures defeat.

With one of the grandest of opportunities for Christian conquest before it, our Congregational Home Missionary Society is shackled, handicapped, retarded.

In a later article I propose to dwell on the greatness and wideness of present opportunities in America for initiative and aggressiveness and conquest. Now, let us look at this ugly weight that checks us.

Debt prevents advancement. It thwarts even the wisest plans for extension. A colossal debt is like a paralytic stroke. It benumbs, cripples, checks movement. Executive Committees of Missionary Societies invariably refuse to heed even the most importunate calls for extension in the face of a rapidly growing deficit. We must heed the probability: **There will be no Congregational home missionary growth until this heavy, restrictive burden of debt is cast off.**

Unpaid legacies of the Society will not afford any relief in the present emergency. Though legacies aggregating a large sum are on their way to the Treasury, their payment probably will be distributed through a period of many years. Hence the amount that may be received from legacy receipts will not reduce the debt, as it will be but a fraction of the amount needed for the immediate work of the Society.

The securing of the large sum required ($270,000), is not an impossibility if the need is promptly made known to the people in the Congregational churches. This amount, when apportioned among resident members of Congregational churches, is infinitesimal. An offering equal to five cents a week from every resident member, from now to March 31, would furnish the whole fund and leave an encouraging credit balance. Surely an offering equivalent to this small sum would not severely tax members of the churches!

What we contend for——the immediate securing of the amount needed to enable the Congregational Home Missionary Society to close its fiscal year without debt is common sense. It is the way to attain an important, essential end,—a strong forward home mission movement by our Congregational churches throughout America.

Timidity, cowardice, procrastination are utterly out of place. Ours is the age of ages. And the Gospel of Christ is the supreme, indispensable need of our age.

Why should we shrink to put this task through? There are tens of thousands of devoted, loyal men and women in our Congregational churches who will count it a joy to aid in setting free our great Home Missionary Society for further Christian conquest.

Why should we be cowardly? We are not in Christian service for the sake of an organization but for the honor of Him who said: "Lo, I am with you alway." A cowardly spirit fights against every inter-

est of Him whom we serve. Unafraid, let us attempt and finish this work. Christians are not cowards.

Why should we delay? Every day $40 will be spent for interest unless this fund is secured. Every day that we postpone effort to unburden our home mission cause, hinders the advance of the Kingdom of Christ. This is the hour for emancipation.

We must have faith in God. And we must have faith in the Christian men and women in all our churches. We must go forward, meet this need, open up an era of home mission vigor and achievement surpassing any that has gone before.

We can do it, if we are unshrinking, believing, brave, and prompt.

Please cut out this slip and mail with your contribution to the Congregational Home Missionary Society, 287 Fourth Avenue, New York.

Herewith find $....., being a special contribution to the work of the Congregational Home Missionary Society.

Name.....

Town or City.....

Street.....State.....

Church.....

Acorns From Three Oaks.

Aloha.

Commodore Perry's Guns.

I do not write of these guns because I know so much about them, but because I want to know more. Can I stir some historian among the "Paragraph Club," or some specialist in history to write a true and clear sketch of what our great American Commodore did to open the "Hermit Nation" to the world. For I foresee the "irrepressible conflict" ahead between those who want this country for white men only and those who believe that "God's country" ought to be open for all who long to be the sons of God, and perhaps feeling blindly after Him, push out for this Happy Land where He has shown favor to the sons of men.

I have been in Japan fearlessly because an American Commodore forced the way. I tarried there in safety and gladness because hundreds of missionaries have preached the gospel of glad tidings. The graceful courtesy of the Japanese bow, and the good-morning "Ohio," compel me to a frank American following of the polite custom when I see "the little brown men" smiling at their work or walking quietly on the highway. The question will keep coming up, Why should my fellow-citizens rail at these peaceful and industrious men who seem so indispensable in many parts of our business and domestic life. It ought not make me jealous that they are great fighters, admirable doctors and nurses, artistic decorators of homes, and geniuses in cooking and economy. Their energy pushes me. I don't like to admit that in any grip of circumstance I could not be as thrifty, as tidy, as kind, as picturesque even in economy as they. And if some Japanese hater should ring out at me the question of rankest nonsense, "Would you want your sister to marry a Jap?" as it used to be asked of liberty-lovers in the war for freedom, "Would you want your sister to marry a nigger?" I have a ready answer: "I have no sisters to marry; if I had I would far rather my sister should marry a gentleman Jap than an American fool." Jupiter, it is said, once made a great excitement among the goddesses by casting an apple among them marked "Pulcherima me habeto"—"Let the most beautiful have me." But the question I ask my readers is, What right had America to force an entry into Japan for Americans which Japan has not to compel us, if necessary, to admit her people here?" The question is bound to burn. It might as well begin.

Confucius on the Labor Union.

While the subject is up what dictum is there in our Constitution, the Bible, or in common sense for forbidding any reputable man who can work his way here to do so? Carnegie says: "As a business proposition I would let any man come here who can work his way to get here." Is Carnegie right or the mischief-making walking delegate? Is the earth and the fullness thereof the Lord's, or does it belong to the sand-lot orator? There is a right in man's treatment of his fellow-man and God's grip on this earth will not loosen until man finds it out. Abraham Lincoln and Jefferson Davis were not both right. Grant's cause was right. Lee's was wrong. If governments can devise a way to keep all paupers and criminals home it is right. If any net can be woven to keep villains out of America, let it be made. But the rule ought to work both ways. If the importation of girls from the Orient ought to be stopped, that gang ought somehow to be choked off whom I saw riding in jinrikishas to the pitiful houses of sin in Yokohama. I stumbled on them. But their eyes were open. Bent on lust and shame how ought such citizens weigh in making the policies of a Christian nation? If The Pacific is right, and it is, the Chronicle is wrong. Aloha is too old to carry a musket. Even a light fowling-piece grows heavy; for a modern hunter, reading his gun wad, might stumble on a page of Geo. T. Angell's "Dumb Animals." When every mail tells us China's three hundred millions begin to think and that Japan's heroes are drilling China's army, one is justified in trembling for his country when he remembers that God is just.

A Protestant Praise for Catholics.

Whether the rain had come or not a reverent countryman ought praise the pious bishop in the city who publicly prayed for rain and urged all his clergy to follow his devout example. These prayers are heard and answered. A glorious rain is deluging this country and beyond any physical joy in the storm, or sense of its great financial value, or anticipation of the grass and bud, blossom and fruit which will follow, is the grateful thought of God's care. Memory flits back to that marvelous day at Oberlin, when Finney's prevailing prayer brought prompt downpour from the brassy skies. The tones of that prophet's praise are ringing in my ears. I hear his trembling voice, see his bowed figure, his pallid face, as he falters in his sermon, and bending low over his consecrated desk says, "Let us thank the Lord for rain."

The Paragraph Club.

The Old Roman Way.

A man may pass for a fool in one place and for a wise man in another. Livy has left us the tale of an old Roman who sought to evade the law that said no citizen should be the possessor of more than five hundred jugera of land. He proposed to get by evasion what society did not want to let him have honestly. He emancipated his son, so that he too might be entitled to the same amount of land. Those weak-eyed Romans could not see things that way. They did not appreciate subtlety. They not only refused to allow him to have the land, but imposed a crushing fine upon him for his impudence.

In our day we might not only have felt helpless to prevent his taking what he wanted by merely using one law to defeat another, but we might have made him a Senator, so that he could arrange the laws to suit himself. In simple society dishonesty of purpose is easily seen and swiftly punished. In a complex society the thing is just as easy to see and apparently impossible to forestall. We are a long way behind the Romans in appreciating the spirit of the law. We have lost the method of enforcement. In our anxiety to protect the criminal we have forgotten to protect society. We have worked the doctrine that a man is innocent until he is proved guilty until it actually protects the guilty and makes life hard for the innocent. We are losing faith in it because it has become tyrannical.

We need a sturdy revival of the old Roman way.

The Load and the Road.

The other day I sat in the buggy while a very faithful horse was working single in the shafts on an extremely muddy road. But his mental grasp was not equal to the problem. He picked the best footing, heedless of where the wheels went. The driver injected his judgment into the situation by forcing the horse into the mud, to bring the wheels where it was dry and make the pulling easy. The horse protested by the stubbornness of a naturally responsive mouth, but he had to yield. I doubt if a horse has ever figured out the desirability of sacrificing good footing for easy pulling; and if he knew, I am not sure he would not prefer to pull a heavier load with cleaner feet and a calmer mind, to a lighter load coupled with the necessity of personal puddling.

We impose our far-sighted judgment on the horse who can see nothing more than the immediate interest of his feet. But perhaps our far-sightedness is only relative. We try to pick out pleasant paths, and tug at the bit that Providence pulls us about with, while it is just possible that, like the horse, we have no inkling of the good purpose that lies in the Great Mind. I believe every man would profit by communing steadily with the question, "What am I here for?" It would make big things grow little and little things grow big, and the laws of the higher life could be more easily read.

On the Disadvantages of Being Great .....

I enjoy a somewhat intimate acquaintance with a public man of great abilities and of national repute. He is a modest man, almost to the degree of shyness. He has no joy in the lionizing and patronizing which his talents bring him. His heart is completely consecrated to the noble calling to which he has given himself.

But it is no exaggeration to say that he finds it extremely trying to be as useful as he can be because of the handicap which his own popularity imposes upon him. Wherever he goes, whatever he does, he is the center of attentions which act as restraints upon him and at times defeat his purposes. Of course the inquisitorial newspaper men never give him any peace or privacy. They want to know from day to day what he has said or done, or what he is planning to say or do; and much of the time they distort the facts and misrepresent him in the public prints. Meanwhile he gets the reputation of seeking notoriety through the press and of holding radical and unsafe views.

About this man there gathers at all times a following of all sorts and conditions of people, like the retinue of a mediaeval lord. Many admire him for his talents and his character, and seek only the fair exchanges of friendship. Many more are legitimately in his following, because he can give them help and desires to do so. But a sadly large number flutter about him and speak soft words to him only because they want to use him for their own more or less uncertain ends. They are little people trying to appropriate to themselves the greatness of the great. It is part of the price which greatness must pay for the privilege of being greatness.

Passing some time ago through one of our great redwood forests, the same truth was borne in upon me. The devastating hand of the lumberman was already heavy upon it; the axes of the choppers, the thunder and crash of falling trees, were all around. And I noticed that the great splendid old trees, the veterans of half a millennium, were the first to go. Their greatness was their undoing.

Musing on these things by the fireside, I am truly thankful to be just a "common person," filling a very humble place in the world's workship. But will anybody believe me when I say it?

A Question of Values.

"But all the solid goodness in the world will not save, and ought not to save, an uninteresting book or magazine from extinction." Thus discourses at length a recent magazine writer. It is a hard saying. But is it true? The writer who so jauntily bows into blank oblivion the "uninteresting" book nowhere tells us what is the sign and warrant of interestingness. What makes a book interesting? Who is the judge? Is it the book you like? Or the one I like? My neighbor across the street loses himself for hours in works of travel or learned treatises on politics which are for me a weariness unto the flesh. My fondness for poetry means nothing to him; poetry makes him yawn.

If the quality of interest in a book is the measure of its fitness to live, there is need of sundry adjustments as to values in the world of letters. Commonly speaking, "interest" is computed on the basis of popular success, by the commercial reckoning. The verdict thus arrived at in the destiny of a book may rest on a certain broad principle of approximate justice; but it may as well be wholly astray. So far as I know, poetry continues to hold its place as the noblest form of literature, the fittest to survive. But

the commercial market for poetry is always "dull,"—good poetry as well as bad. It is not "interesting." The most "interesting" literature of the day is the cheap magazine whuch ministers to popular taste and sells by the ton.

There is nevertheless a serious truth behind the demand for interest in literature. All forms of art must have the capacity to give pleasure; in that sense they must be interesting. But popularity can never gauge artistic worth. A book or picture or oratorio may be rich in "solid goodness," without the power to waken response beyond a limited circle of admirers. Plato's Dialogues are not "interesting;" nor the Confessions of St. Augustine; nor the Divine Comedy; nor Rembrandt's portraits; nor Wagner's operas. A few, only a few, in any generation will know them and care for them; to the many they will remain "uninteresting."

The first condition of permanence in literature and art is "solid goodness;" and solid goodness is a matter of form as well as of substance. In nature a beautiful soul may dwell in an ugly body; but in art the body should always express the soul. The highest art realizes the unity of form and spirit; that is what makes it the highest art. Such art is not necessarily popular or "interesting." Its pre-eminent quality is vitality. It throbs with life. It speaks for life and to life. But it speaks for life and to life at its best. Such art has the defects of its qualities, and can never be interesting to the many who do not know life at its best. After all, the book which has in it "solid goodness" will find its own elect in every generation; and they will "save it from extinction."

THE YOUNG PEOPLE'S MISSIONARY INSTITUTE.

BEN F. SARGENT.

Report of First Annual Meeting.

I use the word "annual," for so successful was this Institute, which lasted from the 11th to the 15th, that it was voted unanimously to hold a similar institute next year.

In spite of the rain, which greeted the opening session, and accompanied every session of the three days' meeting, 230 earnest "seekers after missionary knowledge" registered as delegates, and enrolled themselves in some one of the missionary classes. These were under the guidance of five young men representing the Young People's Forward Missionary Movement, and who came from the East to conduct this series of institutes on this coast.

To properly understand the aim and spirit of this institute it may be well to say that it is still younger than those for whom it labors, having sprung into existence in 1902, in answer to the demand for some central organization to suggest sources of mission studies for the young people's societies. What made this suggestion more pertinent was the thought that the vast wealth ($27,000,000,000), which is in the hands of church members today, and increasing at the rate of $1,000,000,000 a year, will in a score of years be in the hands of those who are young people today.

Interest always keeps pace with knowledge, and the prayer-life and power of this same army who are moving forward to become the church of God, depends on their understanding of the needs of the unreached masses at home and abroad.

To meet these conditions, which are really spiritual conditions, the Young People's Forward Missionary Movement was organized with head-quarters at 120 Fifth Avenue, New York, and its secretaries are in constant touch with the various young people's societies of the land.

The first general conference was held at Silver Bay, N. Y., in 1903, and now three other conferences are held in America and three in England, while as large a number of institutes are held as the secretaries find time to attend.

The Institute Itself.

The sessions were characterized by a deep, pervasive spirituality. Enthusiasm was not aroused by eloquence, for none was displayed, nor by campaign songs, for none—not even a solo—was sung. The favorite hymn was:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain, I count but loss,
And pour contempt on all my pride."

Yet there was no session but it was evident to all that the Holy Spirit was present with convincing power.

A second feature noticeable was the evident sanity and wise counsel expressed in every procedure. Plan fitted into plan as did the stones hewn afar, into the walls of Solomon's temple. Some startling propositions were uttered; such as "reaching the whole world with the message in this generation." But each proposition was followed so closely with fact and figure that, granting the premise, you must grant the conclusion.

In fact the whole matter of missionary giving and study was taken out of the realm of the imagination, and clothed in loving words, and was presented on the ground of "our reasonable service." This may become more evident from the following notes taken from my note book, and pertaining to missionary work in the Endeavor Societies and Sunday-school.

The Missionary Committee.

Organization: Not less than three, nor more than ten for this committee. Get the best material of your society on this committee; also some of the younger members for training. Give this committee charge of all the missionary meetings. Let them divide their responsibility, giving each charge of one of the following: (a) Missionary meetings; (b) Missionary library; (c) to organize and maintain Mission Study Classes; (d) to promote prayer for Missions; (e) to promote reading of missionary literature; (f) to have charge of maps, charts, etc.; (g) to have charge of missionary socials; (h) to promote giving; (i) to have charge of missionary music; (j) to act as corresponding secretary for the committee. In a small society several of these could be united, thus reducing the committee to five.

The work of the committee: Have monthly meetings by itself. Read some Mission Manual. Outline policy at beginning of the semester. Become familiar with the literature of missions, and pray, pray, pray. Hold before the society the duty of going, praying, studying, giving.

This can be done in the following ways:

By the monthly missionary meeting, by circulating books, by study classes, by promotion of prayer, by

use of maps, by circulating literature, by missionary socials, by promoting habits of giving, by missionary addresses from pastor and returned missionaries.

The Missionary Meeting.

This should be held monthly. It is our one chance at reaching all the young people at once. By it the indifferent may be interested and the doubters convinced. For topics, use the regular C. E. topics or those furnished by your denomination, or, occasionally, special ones.

Begin to prepare for the meeting a month in advance. The Missionary Committee ought to have charge of all missionary meetings. Hunt up newspaper clippings, read books, correspond with those who know. Have everything ready and assigned,—even the songs and the prayers. Never "throw open" such a meeting, or it will fall flat. The committee having made all preparation may well advertise the meeting; from the pulpit, by postal cards, and by posters.

Meet with the participants for 10 minutes of prayer just before the meeting. At the meeting see that every one is ready. Make things go. Use charts, maps, and blackboard. Have special solos. Follow up the meeting by praying for the indifferent. Make the meeting a power.

Mission Study Classes.

Why study Missions? Because it is the most important study in the world today. God looks down from heaven and sees China with 400,000,000, India with 250,000,000 and Africa with 150,000,000, waiting for light; of these 25,000,000 die annually, and are beyond our reach. Study it because it is a living issue, a world-wide issue. It has been neglected. Ignorance in regard to it is appalling. Only study will give the right kind of interest, by giving knowledge of facts.

Answers to the question, "Why Join a Mission Study Class?" were as follows: If you join you will attend. Before attending, you will study the theme for that evening. You will think about it, pray about it. At the meeting you will exchange views with others who are interested in the same thing. You will be under a leader who has gone over the ground before. You will become a student of history,—not that which is past and dead, but that which is now making in the world. You will meet examples of heroism and sacrifice, which will become to you a spiritual stimulus for personal holiness. Because you owe this to Christ. He required it of you when he said: Go, teach, give, pray, send; and because the church needs to be stirred up, and can be permanently roused only by knowledge and prayer.

The Thing Itself.

But no part of the Institute was so inspiring as the actual student classes in operation. From them we summarize the directions given to help any society who wishes to engage in actual study: Let the Missionary Committee decide to organize such a class, and call a meeting on an evening by itself to organize. Have a brief address from the pastor or chairman of the committee, upon the benefits to accrue from such study. Describe the book proposed (This year it is Daybreak in the Dark Continent, for foreign study and Heros Of The Cross for the home field). State conditions of becoming a member. Let the fee be not money, but study, and prayer. Decide on a place, and night for the meeting. Select a leader. Continue the meetings for just eight weeks, devoting one evening to each chapter of the book. Enroll the members who wish to join and promise to attend. Do not begin with less than three, and do not accept more than ten. If more wish to join form a second class to meet in a different room. Always meet around a large table covered with maps, charts etc. Pray at the beginning and at the close, and between meetings for God's blessing upon it.

Missions in the Sunday-school.

One session was profitably spent in the consideration of this theme. One school represented gives a monthly missionary exercise for 15 minutes at the close of its session which is shortened somewhat, another gives 5 minutes each Sunday to the theme.

The Forward Movement has issued six programs, covering that many countries, and six more are being prepared. The Japanese Missioner box for the primary room has been prepared at great pains. It contains 26 different articles; commencing with the Japanese house and its furniture, and introducing a Jap. boy and girl and the things they play with, their books also and their forms of worship. This costs $1.25. By using one article each Sunday, the box will last six months. Send for it to your Missionary Board. Six months from now a similar box on China will be ready.

The Closing Hour.

The closing hour of the convention was used to impress the events of the three days' meeting and to present it and all participants to God in prayer. Very tender were those closing moments when God brought us all to see that hitherto we had been playing at missions and now were to begin to study missions. The same afternoon denominational rallies were held and the work begun will be carried on with vigor.

For the Congregationalists, of whom more than 30 registered, a committee consisting of Rev. Geo. Atkinson of Campbell, and Rev. H. A. Luckenbach of Richmond Church with the writer as chairman, was appointed to continue the work among the churches in Northern California and among the District Associations. Should any society or church wish help in organizing a Mission Study Class, they can obtain it by addressing the chairman at 72 Hartford St., San Francisco, or any member of the committee. The same committee continues the work in this city, and across the Bay a committee of five, of which Rev. F. H. Marr is one will respond to calls there. Normal study classes have already been formed in the Y. M. C. A. and Y. W. C. A. of the University, and leaders for Mission Study classes may be had by applying to them. Miss Eudie, Stiles Hall, Berkeley, is the chairman. For the Presbyterians, Rev. Mr. McAfee is chairman. Address, First Presbyterian Church, Berkeley, Cal.

Many readers of The Pacific will remember the missionary sister of Mrs. Reuel C. Pike—Mrs. H. West Asadoorian, of Iroquois, South Dakota. She passed into the life beyond on the last of the old year, after a lingering illness of many months. She leaves a husband and four young children.

The Conference of Powers at Algeciras is in the midst of its work on the Morocco question. The indications point to a peaceable solution of the difficulties.

THE TRI-CHURCH COUNCIL.

[The article under the foregoing caption appeared as an editorial in The Religious Telescope, of Dayton, Ohio, the organ of the Church of the United Brethren in Christ. It considers one of the great inter-denominational movements of the day, and we consider our space well-filled in giving it place here.—Editor.]

The above-named conference is to meet in this city February 7th. It will be composed of delegates from the Congregational, the Methodist Protestant, and the United Brethren churches, all prominent men in their respective denominations. The meeting is in the interests of closer federation and the ultimate organic union of three churches.

These bodies have been mutually drawn toward each other. In doctrine, in missionary, educational, and evangelistic zeal, and in a devout spirituality, they are already virtually one. This being the fact, the closer acquaintance which has sprung up between them and been fostered during the last few years has ultimated in a growing conviction that the three denominations can, and ought to become one great church, so organized and pushed as to give far greater effectiveness to its efforts as a religious force, working for the world's evangelization.

The fact, also has been, and is now recognized that these three religious bodies have been for years growing more and more into the same form of church government, so much so that now the need for a church policy that will secure and insure effective superintendency, and make it easier for the churches, combined as one body, to act in concert in carrying forward the work of missions, education, and evangelism, is more keenly felt than ever before.

The actual need of an effective policy of this kind is so generally conceded that if the bodies are left alone, even without there being effected at this time any form of federation or organic union, they will, within twenty-five years,all three be, virtually, the same church government. The recognition of this strong tendency has caused some of the leading thinkers in each of the churches in question to ask, Why not come together now?

Of course, there are obstacles in the way of organic union. One of the most formidable of these is of a legal character, involving the title to church property. Another is the strong preference of many people for independent congregations—prejudice against superintendency, the dread of a dominating ecclesiasticism, and so on. Then, too, the fear on the part of the smaller of being "swallowed up" by the larger, the tenacity with which many cling to church names, and the reverence entertained for the work done by the founders of some of the churches, all have their weight.

All these phases of the case merit, and will receive that careful, kindly, tolerent consideration at the hands of the council which the interests involved render imperative.

Just what will be attempted by the conference in the way of definite action as to the federation or organic union the future only can reveal. This much we believe, however, will be determined by it: Whether or not organic union is practicable at this time or in the near future. If it is not, then whether or not it is desirable to form a federation of the three bodies, closer than, and distinct from the general federation of the churches of America that already exists.

Our own conviction is that actual organic union, at this time, is not practicable. Great legal difficulties, affecting the title to church property, and other considerations, make it so. This is only the statement of a condition as we see it— not a preference or wish.

If, then, organic union should, in the judgment of the conference, seem to be impracticable, what, then should be done? We suggest the following: Let the council determine upon and set forth in a concise form a statement of what the ideal church of the future ought to be in doctrine and policy. Let that statement, then, be taken by the three churches as the basis for organic union, to be studied, discussed, prayed over, and worked up to by the three separate bodies of communicants, with the hope and belief that, led of God's Spirit, that basis will be, in due time, indorsed by the masses of the ministry and the laity of the three churches; and when that point is gained, organic union will come as naturally as the crop comes from the seed sown.

THE NEW LIBERAL ROMAN CATHOLICISM.

From the Boston Daily Transcript.

With the ending of the Concordat in France between the State and religious ecclesiastical establishments, affecting Roman Catholic, Protestant and Jew alike, but creating, of course, especially grave problems of administration for Roman Catholics, the development of religion in the republic, it is admitted by all, enters upon a new epoch. The Roman correspondent of the Transcript has recently set forth in some detail the differences of opinion among the French Catholics as to what is best for the Roman Church to do under the new circumstances, and has described the hesitation of the pope in directing a course to be followed since his advisers on the ground give differing reports.

One of the most gifted and influential of French Protestants, known throughout Europe and in this country as a man capable of doing justice to Roman Catholicism at its best, M. Paul Sabatier, author of a notable biography of St. Francis of Assisi, in a brochure on the recent momentous separation of Church and State, has admitted that he does not look for control of the future in France's religious life by Protestantism, which he says has no real hold, but to a reformed, revived Catholicism, following the lead of M. Loisy in scholarship and of the more liberal bishops and clergy in matters of polity. He reports that in the training schools of the secular clergy a new spirit is to be found, a spirit of revolt, an instinctive distrust of miracle, in mechanical devotion, in rites and incantations, and an immense ardor for services of humanity. He cites many recent utterances by Catholic laymen and scholars, showing that the critical spirit has invaded every domain, and that hereafter only that will be held to be orthodox which is demonstrable today as vital in religious experience.

One has only to read the more liberal of the Roman Catholic reviews of this country, such, for instance, as the New York Review, founded recently by Archbishop Farley of New York, of which four numbers have been issued, to see how many scholars of the Church there are in this country and in Europe who have mastered the technical problems of the Higher Criticism and the implications of modern philosophy. They show that within the Roman Church a leavening process is under way, which must alter ere long its

traditional theology and attitude toward doctrinal and institutional development. These scholars have not gone as far as Protestants in their adjustment to new views respecting inspiration of Scripture, the human element in the faith of the early Church, and the mingling in the Christian scheme with the teachings of Jesus of elements derived from Greek, Roman and Oriental philosophies; but they have gone much farther already than the rank and file of the Protestant clergy or laity here or in Europe have any conception of, as a reading of these journals will prove.

Scrutiny of such articles as progressive English and American Catholics have already contributed to the New York Review will indicate clearly to the reader of them that there is unrest at the charges of stationariness and wilful blindness to facts, commonly brought by Protestants against the Roman Church; that the first profoundly significant steps have been taken to accommodate the ancient faith to twentieth century scholarship; that the Higher Criticism has a foothold not to be shaken, they trust, by any papal decree which timorous pontiff with no pretension to scholarship may later issue; and that they are aware of the need of a new apologetic utilizing all that modern psychology has to offer in determining just what was the consciousness of Jesus with respect to himself, his mission, and his relation to God.

If men like Cardinal Gibbons, Archbishops Farley and Ireland, Bishop Keane and the faculty of the University at Washington can be left free to shape the scholastic ideals of the Church in this country, American Catholicism will serve in the future as it does now to inspire Gallican and other national types of European Catholicism with hope for the future, enabling the venerable and majestic institution to adjust itself without further schism to world conditions which cannot be essentially altered, but which may be modified by such prudent action as an institution with such a hold on men may decide to take. Those Americans who, as Rev. William L. Sullivan, in the October New York Review, candidly admits, are suspicious of the Roman Catholic Church, will welcome the proof that is now being given in this country, and which M. Sabatier predicts for France, that "there shall be no silenced or suppressed minorities;" that there is to be a wholesome public opinion; that organs which give it utterance are to be held in good repute; that along with traditional deference to established powers there is to be cultivation of true initiative and vigorous individuality.

No better statement of the problem of the Christian Church at large, Protestant as well as Roman Catholic, as it faces modern democracy, with its emphasis on collectivism and freedom of thought, could be easily found than Judge Albert Reynaud of New York has stated in this same liberal Catholic journal. He sees, as must many another Catholic layman, that "there is need, and pressing need—in view of the quickly progressing developments of modern life and times—of all the most intense individual effort and of all the organic and collective power and agencies, of religious-minded men to assert and enforce the harmony of ancient truth and modern thought * * * to keep liberty, that alluring modern goddess, in love with faith." He admits that democracy has "enlarged and ennobled the right, and the corresponding duty of each of us to be sharers in and to advance the harmony between ancient truth and modern thought, between liberty and authority, between faith and reason."

If the Roman Catholic Church will but recognize the worth of the Protestant contention of individual liberty more than it hitherto has done, it will find not a few Protestants willing to admit the principle of authority more than they have done; for the fruits of individualism in religion are not wholly wholesome viewed from any institutional point of view. With each side making concessions and admitting the relative worth of the principle for which the other stands as well as its own historic position, the Church would enter on a new era of amity and co-operative strength. Signs are not wanting that in the camps of both individualists and collectivists in religion there are searchings of the heart. The more individualistic Protestant denominations are restive under the waste and the lack of co-ordination of their polity. The closely articulated, episcopally-governed churches realize that the modern man must have larger liberty of belief and more initiative in action.

Church News.

California.

San Francisco, Third.—The Rev. W. H. Layson, LL.D., is giving a series of entertaining talks on the Holy Land, at the Wednesday evening meetings. Dr. Layson recently visited the Holy Land.

Rocklin.—This church has been voted to assume self-support. The reports at the recent annual meeting showed all expenses paid and a balance in the treasury. During the last six months $116 have been spent for improvements.

Oakland, Fourth.—On Thursday evening a dinner was given to the Men's League of this church, at which forty men were served and thereafter splendidly addressed by Rev. Mr. Rader of San Francisco. His helpful address was followed by short talks, for the the good of the order, by many of the members present.

San Francisco, Richmond.—The annual business meeting last week was regarded as the best and most encouraging in the history of the church. Reports showed an increase of 128 per cent in receipts. Last week $500 were raised for street improvements, and $75 with which to change the furnace from a gas burner to one for coal.

Ventura.—On Wednesday night of last week the annual meeting was held. The deacons report spoke of the prosperity of the church in spiritual things and the trustees reported it the best financial year in its history. The expenses for the year aggregate $2,328 and the benevolences $377. Extensive improvements will be begun as soon as the rains are over.

Pasadena, First.—On Jan. 18th occurred the annual supper of the church, followed by reports of all departments of the work. The present membership is 321; 99 have been added during the year, 83 being by letter; 11 have been dismissed by letter and six have died. The work of the Woman's Church Aid Society in furnishing our new church is worthy of special note.

Escondido.—The yearly meeting of the Congregational Church of this place was held on Jan. 1st, 1906. The annual reports from the different departments of work were of a very encouraging nature. At the last communion service seven new members were added to the church, making fourteen, the number of increase in membership for the last two communion services.

The recent entertainment given under the auspices of the Christian Endeavor Society was a financial success and one hundred and fifty new song books are in use as a result of the effort.

Pacific Grove, Mayflower.—The fourteenth annual meeting and roll-call of Mayflower Church will be held Wednesday evening, Jan. 31st. Rev. J. H. Goodell, pastor, and his estimable wife were pleasantly remembered at Christmas with a purse of $75 from church and congregation. The benevolencies of the church for 1905 were $504, being $182 in excess of the amount for the preceding year. The seven societies were remembered as follows: The A. B. C. F. M., $119; C. H. M., $151; A. M. A., $67; S. S. and Pub. Society, $24; C. B. S., $21; C. E. S., $5; Min. Relief, $7; other benevolences, $110.

Highland.—Rev. H. E. Banham is about finishing two years of service. In that time a new church costing over $8,000 has been built and paid for, $7,100 having been raised in the community, the balance coming from C. C. B. S. Annual meeting revealed all bills paid and $64 in the treasury. Additions in 1905 to C. E. Society over 30. In the two years, 63 to the church; present membership, 160. Town growing. Sunday-school good. Benevolent scheme on foot to raise foreign missionary appropriations and home missionary self-support, without neglecting other lines of denominational benevolences. It is expected that nearly $600 will thus be given in 1906.

Benicia.—The annual meeting was held on Tuesday, Jan. 9th. About one hundred members of the church and congregation sat down to the bountiful supper served by the ladies. Reports followed from the Y. P. S. C. E., Sunday-school, Ladies' Social Circle and officers of the church. Over $1,350 have been raised from all sources, including $100 from the Sunday-school, which has had an average attendance of 49; $55 have been given to missions; the parsonage debt has been reduced to $170 and there are pledges enough to pay this amount in the near future. Church attendance has grown steadily during the year and fifteen have been added to church membership, nine of these by letter, six on confession of faith.

Sonoma.—On Monday, Jan. 15th, there passed away Mrs. Sophia Craig, widow of the late O. W. Craig of Sonoma, Cal. In the death of Mrs. Craig the Sonoma church loses one of its staunchest members. Loyal and devoted, she was active in all branches of its work until failing health, nearly two years ago, stopped her loving service. The final summons came to her in Santa Clara, where for several months she had been under the care of Dr. Osborn. She was in her eighty-sixth year. Her body was brought home to Sonoma, the funeral services being at the Congregational Church Wednesday. Long will her memory live in the hearts of the people here, and the beautiful pipe organ which she gave some years ago as a memorial of her husband, will give honor to them both.

San Francisco, Olivet.—The annual meeting of Olivet Church, Rev. Ben. F. Sargent, pastor, was held Jan. 17. Despite the storm which kept many at home, over 60 sat down to the dinner, which was served at 7 o'clock While still at the table reports were read from every department of the church, and without exception commendable progress was reported. Additions to the church 15; to the Endeavor Society, 25; to the Sunday-school, 35. The church treasurer reports all bills paid. A Kingdom extension society was organized and a schedule of benevolences adopted. It was also voted to maintain a culture class for the Sunday afternoons of February. A resolution looking into the future was unanimously adopted, to the effect that we raise as soon as possible $2,500 for the betterment of our church property.

North Berkeley.—No other year in the history of this church has seen as much accomplished as 1905. Although the church has raised and expended nearly $8,000 in enlarging or practically rebuilding its house of worship it has closed the year with all current expenses met and with a balance in the treasury. Its benevolences have amounted to $625. Two of its members are missionaries, Dr. Susan B. Tallmon at Ling Ching, China, and Miss Annie MacDonald among the mountain whites in North Carolina. A home work in which the church greatly delights is that of the kindergarten, which was started last August and which now has an enrollment of 57. At the recent annual meeting of the church 150 persons sat at the dinner tables and the occasion was to be remembered for its good fellowship and good cheer. The Rev. L. D. Rathbone has not yet been with this church a year, but has made a large place for himself as a Christian minister.

Berkeley, Park.—The annual meeting of Park Congregational Church, South Berkeley, Jan. 17th, showed a gratifying condition of the church. The various organizations all reported a year of success, but the Junior Endeavorers took first place in the progress, under the leadership of Supt. L. S. Rodgers, having captured the county banner for largest increase in membership. The activities of these young Christians drew forth merited applause at the end of the report. During the year the membership roll has been revised by placing a score or more on the retired list. This, with the removals, left a less number of members than reported for a couple of years, notwithstanding the 20 added during the year. Financially the year closed with a small surplus, all money having been raised by subscription and donation. At the close of the meeting the resignation of the pastor, Rev. Wm. H. Scudder, was presented, the same to take place March 4th, at the termination of his fifth year of service. It was accepted, after much deliberation as to the possibility of a reconsideration, with great regret, and the church joins with the pastor in calling a council Feb. 8th to sever the relations.

Oregon.

Hassalo Street Church.—Not often does it occur that a retiring pastor may serve as moderator of the meeting calling his successor. This, however, was the recent privilege of Rev. Chas. E. Chase, when the Hassalo Street Church voted unanimously inviting Rev. Richard K. Ham of Oroville to the pastorate. Mr. Chase, who is regarded with esteem and affection by the church and in Oregon generally, resigned some time ago, but resolved to remain with the church until he could see his work taken up by another. As Mr. Ham's acceptance is assured this transfer will probably be made in a few weeks. The annual meeting of Hassalo church was recently held. For home expenses and benevolences about two thousand dollars were paid. Some substantial improvements were made, and certain favorable changes in the organization leaves the church even better prepared than formerly for

work in its important field. Ten members were added during the year. Seven of the young people are in college. Those at home are active in Sunday-school and Endeavor work. The new pastor coming a young man to a church well organized, exceptionally harmonious and ambitious for good work, and in a fine city, will have an opportunity exceptionally favorable. The church will welcome him in all confidence and in the belief that he will prove to be just the man for the place.

Washington.

Milan.—A Congregational Church of 13 members was organized at this place on January the 10th. It is the only church in the town. Milan is a thriving lumber center, and has a large mill which employs more than an hundred men.

TACOMA AND VICINITY.

By Avonsdale.

All that was said in our last communication as to the advent of large competing railroad lines has abundantly received confirmation, and the "Tidelands," that have lain long years at nominal figures are now mounting up into the millions. It is a good sign that Seattle folks are investing heavily in Tacoma "dirt." So, to get ready "for the millions yet to come," delegates from the five churches of our city convened in the parlors of the First church, on the 3d of January, and organized "The Congregational Church Society of Tacoma and Vicinity." A constitution was adopted and a committee appointed to see to its incorporation. The first annual meeting is to convene at the same place on the second week in February.

The East Church held its annual meeting on the 4th of January and made the pleasing innovation of having a social dinner before the arduous duties of the hearing of reports and election of officers, and whether it was the lubricating effects of the good things provided by the ladies of the church or no, it was said by one of the old timers, "Well, our annual meetings have mostly passed off very pleasantly, but this was the best of them all." Perhaps such a course would take the "dryness" from many of our annual meetings, and as in this case, secure a larger attendance than the five to ten per cent of membership. It was highly satisfactory that although we have providentially lost several of our best supporters and had many extras this year, the church was able to show a clear balance sheet. For those who have gone out others are coming in. Sunday-school Superintendent J. E. Jones, who was one of the boys of the school years ago, gave a good report of the Sunday-school, and has been taking much interest in the Boys' Club. He has hopes that he may do something in the way of manual training, in addition to athletics, which are under Y. M. C. A. auspices.

The pastor has been trying to get more of the members interested in the "Tithe Question," and was glad to see that the Evangelical Alliance gave that topic, as the concluding subject for the "Week of Prayer" (Mal. iii: 10). No more important subject than this could engage the thought of the Church of God today! All the creaking and groaning of our church finances will disappear when the Lord's people do the Lord's will in this particular. Not only so, but there will be an overflowing treasury, instead of an empty one, to carry on all our great missionary enterprises. God bless the "Tithers" and add to their number!

The pastor of Plymouth Church has begun a boys' court of The Knights of King Arthur, and is much encouraged by its success. "Keep the boys and you'll have the men" is a good motto for our churches to work by. Like all other schemes, it needs working; brain, heart and "gumption" are necessary to success.

The great struggle between the forces of light and darkness; open or closed town, graft or anti-graft, still continues with increasing vigor, in our city. On the 13th inst. there was a great mass meeting in the Tacoma theatre, when the civic anti-graft committee of twelve brave and good men, made strong charges and gave the reasons why a lately called grand jury became a farce. The prosecuting attorney was openly accused of malfeasance, and of being the friend of gamblers and rogues. The Ministerial Alliance at its last meeting passed resolutions approving of the work done by "The Committee of Twelve," one of whom, by the way, is, himself, a member of the City Council. The usual cry of "politics" is being raised to divert from the main issue of clean city government.

The next "big thing" on this upper coast is the Interdenominational Missionary Institute for Young People, which convenes at Seattle from the 22d to the 24th inst. This is no doubt aftermath of the great annual meeting of the A. B. C. F. M. Such gatherings are signs of the progress of "the kingdom" and yearly increase in both number and interest. Let us still pray with greater fervor, "Thy kingdom come!"

Spokane has already felt the effect of the Chinese boycott, and her flour mills are now idle. Tacoma will probably feel it more deeply, as she has not only large flour interests, but the shipping of the port will suffer. We, as a people, must reap what we have so illy sown. The cruelty and wrong of many years have been accumulating for us a day of retribution. One of our local papers lately had a cartoon representing some of the outrages perpetrated upon helpless and generally inoffensive Chinese, with a large Chinaman bringing down a "big stick" upon Uncle Sam's skull, who was staggered by the blow, whilst at the foot the big Chinaman was represented as saying, "Even the trodden worm will turn." Tacoma has been amongst the guilty cities in ill-treating Chinese; and it may teach some of those who have been guilty that a selfish policy, for man, nation or race, is ever a disastrous policy, and that the scriptural declaration is absolutely true, now as ever, that "No man liveth to himself." May God grant that whatever temporary loss may accrue, that eventually this may lead to a better understanding and the opening of a larger door of usefulness for the Church of the living God in the land of Sinim!

THE CALIFORNIA BIBLE SOCIETY.

This society through its official board makes an announcement in The Pacific this week. The work of this society is increasingly important each year. Some years ago the American Bible Society of New York withdrew from the field, leaving the work of California in the hands of the C. B. S. to prosecute as best they could. The work has been well and faithfully performed. With more money a larger and better work could be done among those who have no gospel. Free Bibles are given to those who cannot provide them. New churches, Sunday-schools, young people's societies and other institutions are supplied and never re-

fused when found worthy. Sailors, soldiers and the islands of the sea are supplied in all languages. No other society is or is trying to do the work of this society. All who believe in true missionary work, which reaches the foundations, should give liberally to help this society to place the scriptures in the hands of all destitute persons, churches and societies.

BIBLE SOCIETY NOTES.

At a recent meeting of the board of directors of the California Bible Society it was decided to request all churches in the state of California to make a donation to this society for the purpose of supplying needy churches, Sunday-schools and individuals who are not able to purchase them.

Therefore, we earnestly urge each pastor in the state to preach on the subject, calling the attention of his congregation to the needs of the soceity and take a collection Feb. 18th, 1906.

The funds may be sent to Rev. John Thompson, D.D., Supt., 1350 Franklin St. Oakland, Cal.

Signed:

D. Gilbert Dexter, President.
William Abbott, Secretary.
Edward P. Flint, Treasurer.
John Thompson, Superintendent.
Benjamin Romaine

KERN COUNTY NOTES.

The work in Kern county is on a more solid basis, than ever before.

With Rev. A. W. Thompson at Panama, Rev. Wm. J. Williams at Rosedale, and Rev. Wm. W. Riley at Oil Center, these churches all have resident pastors.

Rev. A. A. Doyle has charge of the church at Kern.

The Bakersfield church, Rev. E. R. Fuller, pastor, held its annual reception and business meeting on January 12. The attendance was good, and pastor and congregation were cheered by the excellent reports of the past year's work. Every department closed its books with something on the credit side of the balance. Twelve new members were received during the year, three by profession and nine by letter, making a resident membership of one hundred and fifteen. The officers chosen for the present year, take up their duties with courage, and hope to make the record even better than last.

REV. CHARLES HENRY DAVIS.

Rev. Charles Henry Davis died at San Bernardino, Cal., Jan. 6, 1906. Mr. Davis was born in Lewiston, Maine, April 19, 1844, and was an honor graduate of Bates College and Seminary. By reason of delicate health he came to Southern California in early life. He married Miss Emaline Bradford, daughter of the pioneer D. M. Bradford, who survives him with three children, Miss Alice, who is a student in Pomona College, and two sons, Daniel and Charles.

Mr. Davis was pastor of the Congregational Church at Perris for five years. The church and parsonage were both built during his pastorate, and a large part of the work of building the parsonage was done by his own hands. He did a splendid work here, and was greatly beloved by all. From Perris he went to Villa Park, and from Villa Park to Etiwanda, where he did a noble work, but was obliged to resign on account of family responsibilities which came by the death of Mrs. Davis' mother. They moved to San Bernardino in 1882, where he has since resided. Although having no pastorate he has often supplied the churches and has always been a most valuable helper and counselor in all that has pertained to the work of the Congregational churches in Southern California.

The writer, who has been his pastor for three years, wishes to bear testimony to his loveable character, and to his ever willing and most efficient service in connection with the First Congregational Church. He was one of the most companionable men whom I have ever known; and his scholarly tastes and refined manners made him a choice friend.

Although he had been in poor health during the past year, his death was sudden and unexpected. He had been about the house during the day as usual, and died in early evening with paralysis of the heart. He was buried from the church on Monday Jan. 8. Rev. W. N. Burr, representing the Association-churches of San Bernardino and Riverside counties, and Rev. J. F. Davies, a former pastor of the church, and E. K. Holden, participated in the services.

E. K. Holden.

San Bernardino, Cal. Jan. 18, 1906.

Christian Endeavor Service.

REV. HERBERT BEVIER.

Topic for February 4:—New Work We may do for Christ and the Church. Luke xii: 48 (last half).

Gen. xii: 1-3; Gal. 3-9. Consecration Meeting.

New Work! There is something stimulating in the idea. It suggests leaving ruts and staking out fresh paths. Old tasks grow monotonous after a time, and there is no remedy like turning from them to newer ones, if only for a season. We may use our bodies in severe labor much longer if we exercise the several muscles alternately, and the brain with more impunity, if we alternate it with the body. New work is a blessing because it provides the rest of change.

Then, too, new work is a necessity laid upon us, by the demands of progress. If we keep on threshing the same old straw day after day and year after year we get no new wheat. If the preacher ministers to precisely the same congregation for years and does not continually seek to add to it by faithful pastoral and missionary labors by and by he will have no congregation—all will have died or moved away. He must ever seek for new hearers and be not forgetful to entertain strangers. So with Sabbath-school teachers and workers in every part of the wide vineyard.

The same principle obtains with regard to methods. The good old ways of the fathers are not always the best for the sons. Because the Chinese farmer persists in thinking that the pointed stick plow that his ancestors used for centuries is still the best and most economical for him, such is no argument for our using it. We know that the modern plow is better for us and we believe in time it will be for him. The old ways are never good because they are old alone. No doubt there is a presumption in

their favor as against untried and untested new ways, but unless they can stand the test of good for our day, they are no longer good for us. The tallow dip was a useful light in the days of our great grandfathers, but it would make a sorry showing now. The Pharos on the famous Island over against Alexandria was no doubt an ideal beacon for its time, but its fitful flickerings would never satisfy the needs of the mariner of our era. Candlesticks must change with the advancing centuries. Christian Endeavorers will do well to observe the law by introducing new methods from time to time.

We drift from the precise subject which is new work. Yes, the disciple must find new work for his advancing years if he would walk in the footsteps of his divine Master. And there is plenty to be found. A certain pastor is reported to have said recently when asked to remain longer in a wealthy and most agreeable parish, "No, my friends, I have enjoyed my years of labor among you more than I can tell. It is very hard for me to leave you. But, I can never be contented in any parish where the work seems to be all done. I must go where there is more to do." It seems difficult to believe that there is any city in this land or in any other, without enough of new work still to do. Perhaps that one was an exception. Surely San Francisco is not such an one. The fields are white to the harvest. The Protestant churches are only touching the surface of this great city. There is new work to be done in every parish. New homes are being established, new babies born, new families arriving, new spiritual need is in old families and among once zealous church members. Christian Endeavorers need not search for new tasks among the young. They are on every hand. And the call is urgent. There is not a committee on the record book that need look long for a field.

New kinds of work are ever presenting themselves and challenging attention. "New occasions teach new duties, time makes ancient good uncouth." There was a time when "Quiet hour" work did not need so much emphasis as now. But, in our strenuous work-a-day world with its rush and struggle, such are the dangers that communion with God will be quite crowded out, that a propaganda has been found necessary to restore it. There was once, when the over-done saloon business seemed not so distressing as recently, but it has now become such a menace to the city and the state that such movements as the High License campaign in San Francisco are an imperative demand. The Floating Work is new work for Christ, and its results are splendid. So there will arise new openings from year to year.

The latest that has presented itself is Mission Study work. This demand for trained leaders in Missionary science is a new call of Christ. It means a skilled band of young specialists before long. It is not enough to have an army of Student Volunteers. There is need for a larger army to secure and conserve a base of supplies. This newest venture in the field of new work for Christ is most promising and hopeful. Study is a work as well as praying and doing. The rising church needs to be better informed about missions. Nothing kindles enthusiasm about the Kingdom like knowledge about it. Missionary biography is as thrilling as recent fiction and far more wholesome and uplifting. Christian Endeavorers cannot do better than to organize and man Study classes, in every church.

THE EARTHQUAKE IN THE EUPHRATES VALLEY NEAR HARPOOT IN ASIATIC TURKEY.

Extract from a Letter Written by Dr. H. H. Atkinson on the 10th of December.

"The earthquake occurred the first part of last week. The first shock was quite a heavy one. The buildings shook, the trees swayed, and every one was frightened. In the schools there were panics. As we looked over the plain we saw a cloud of dust over each village. Although there was no destruction in Harpoot, we feared there would be serious devastation in the villages, so three of us rode down to see and went through several villages. We found that much damage had been done. Perhaps a third of the houses will need repairing or rebuilding before they can be used again. A great many of the heavy earthen roofs had fallen in. At Keserik three houses were completely shaken down, one house had its front wall thrown flat, but all the rest was in place. It looked like a doll's house with the front removed and all the rest in place—furniture, pictures, etc. Considering the amount of damage to the buildings, it was surprising to find so few persons injured. In one village I found a girl with a broken rib. In another an old woman badly injured and a child hurt internally. In one village two women were killed, and in one place a tower fell, killing several, and a baby was buried—all serious cases, but when we realize that one-third of the buildings are rendered unfit for use and that the above-mentioned cases were in almost as many different villages, their fewness seems remarkable. The people were badly frightened, the first heavy shock was followed by many lighter ones at varying intervals, with one or two heavy ones, so that the people would not return to their homes, but spent the nights in the open streets, gardens or the graveyards. The pecuniary loss is not very great, the buildings, generally, are of sun-dried brick and the roofs flat, made also of earth, resting on heavy beams, etc., so that all the material is usable, so that labor only is needed to restore them. At Malatia the shock was very severe, but there are few cases where the occupants of the houses cannot make their own repairs.

GOD'S QUICK AND POWERFUL WORD.

Thy word, Almighty Lord,
Where'er it enters in
Is sharper than a two-edged sword
To slay the man of sin.

Thy word is power and life:
It bids confusion cease,
And changes envy, hatred, strife,
To love, and joy, and peace.

Then let our hearts obey
The gospel's glorious sound;
And all its fruits, from day to day,
Be in us and abound.

—Montgomery.

Joseph H. Choate, former embassador to England, General Horace Porter, former Embassador to France, and Judge Rose of Little Rock, Arkansas, have been appointed by President Roosevelt delegates to the Hague Conference. Judge Rose speaks French.

CONVERSION OF EDWARD EVERETT HALE, JR.

Professor of English in Union College.

One of the most memorable watch-meetings in the now nearly one hundred years of history of the State St. Methodist Episcopal Church, Schenectady, N. Y., was held Sunday evening, from 7:30 until midnight. Between thirteen and fourteen hundred people crowded the auditorium, remaining until 10:30, and some four hundred until the New Year dawned. Twenty-five decided to follow Christ, standing on their feet in response to the pastor's invitation. An altar service of power was held at the close. One of the pleasantest features was an address by Miss Bertha Sanford, of Washington, who opened the revival meeting in State St. Church just one year ago. The chief interest centered, however, about the address of Edward Everett Hale, Jr., professor of English in Union College, one of the converts of the Dawson meetings held in this church last November. Dr. Hale's conversion has caused a profound impression in the college and in the entire community, and his address, in which he recounted the circumstances leading up to his decision, was listened to almost breathlessly by the large congregation. A few sentences from the more personal part of the address are here given:

"All denominations lay more or less stress on one phase or another of religious experience, some lay more stress on faith, some on creed, some on good works, while others, I believe, like this church, lay more stress on definite religious experience, because experience is a work on which faith is founded.

"The call of Christ I conceive to be that time in a man's life when an impulse comes to surrender everything for Christ. We all come to a place in our lives when we feel that there is something lacking in our life, and Christ speaks to us in that still small voice, and if we accept him, he brings us into the new life. That is what is meant by hearing the call and giving ourselves to Christ.

"Personally I had no expectation that the call of Christ would come to me. I think most of you here who know me personally will agree with me that I was not the man you would have expected to confess Christ here in this meeting-house. If you will pardon these personal references I will give you a few reasons why. I am of New England birth, and a New Englander is not apt to be carried away by anything emotional. I am a man of books, of an intellectual life, associated constantly with students, and such men do not take such steps under enthusiasm. Most of you are aware of the fact that I was a Unitarian, and that they are known as a sect which lays more stress on reason and intellect than on the heart. Who would have thought that I would have been led to accept Christ in a revival meeting in a Methodist Church? No disrespect to this church.

"By my personal experience I can say that the way to the cross is through prayer. The first sermon preached here by Dr. Dawson was one on prayer, and it was almost by accident I happened to go. I only thought of hearing an excellent preacher. I did not find much I had not thought of before; but I said, what he says is sensible, and I will try it; and as I walked down from church that day I prayed that God would give me the best he had for me. Monday came, and I gave myself to the ordinary duties of the week. I did not go to hear Dr. Dawson at once again. It was not until Thursday night that I came to this meeting-house; but during that time I continued this express prayer, and I must admit with a little more interest than usual. I went to hear Dr. Dawson again on Friday, Sunday and Monday, and during this time I became conscious of a curious change which was going on in myself, which I did not, and cannot now, explain. Many things which had been much to me—indeed, all—had ceased to interest me. Interest in life began to have a curious dullness in regard to some things. I do not mean in the carrying out of my regular college duties, but in art, literature, nature, etc. I began to have a greater love for others, for humanity, for people in general.

"On Thursday night he preached on 'The Delusions of this Life;' on Friday night he preached on the 'Visit of Nicodemus to Jesus by night;' on Sunday night he preached on the text of the burning bush and how it was not consumed by the fire; on Monday night he preached on the Greeks who came saying, 'We would see Jesus,' and he said they found not a poet, not a philosopher, not a leader of the people, but one whose life had been a constant sacrifice for the salvation of the world. Then it was on invitation of my friend, Dr. Adams—whom I shall never forget in that respect—I made the decision to follow Christ. I said: 'I am a sinner. I am resolved to surrender and take up the spiritual ministry of Christ.' The call of the cross is not merely a call to forgiveness, but a call to love and work for Christ. He has said: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

"I think there is still something for those who come at the eleventh hour. If we have the spirit and love of Christ, we will serve him in every word and act of our lives. Up to the very last of his ministry Christ labored with his disciples. At the last supper he asked Peter three times in succession: 'Simon Peter, lovest thou me more than all these?' and Christ's answer each time was simple: 'Feed my sheep.' "—Zion's Herald.

Ng Poon Chow, editor of a Chinese newspaper published in San Francisco, spoke at the Men's Club of the First Presbyterian church Wednesday evening. He told of his impressions of a recent visit to the Eastern states, during which he interviewed President Roosevelt and was entertained by the president of Harvard College. One of the interesting things Mr. Chew did was to tell the Federated Labor Conference that Mr. Gompers, who is cutting a wide swath in anti-oriental antics, is a Russian Jew and an emigrant to this country. He told Mr. Gompers to his face in the presence of the whole conference that Mr. Gompers had scarcely got his feet warm in American soil when he began to persecute other foreigners. For some "unaccountable" reason Mr. Gompers never made any reply. The Chinese are noted for giving pills hard to swallow. Mr. Gompers took it. There was nothing else to do.

THE APOSTOLIC FATHERS.

Clement, Ignatius and Polycarp are the brightest names in the era immediately following that of the apostles—whom they may have known. The tumult and persecution in which they lived made preservation of authentic memorials of them difficult. Their writings take the form of epistles with practical ends in view, namely the preservation of peace among believers and the repudiation of heresy. They are not equal to scripture, but it has been said of them, that they still shine with the evening red of the apostolic day. Some of these epistles continued to be read in public worship as late as 180 A. D. Some were even included in the manuscripts of scripture. St. Clement surpasses the others in fame. This may be partly because he lived at the capital of the empire, and was reputed to be next, or next but one, to St. Peter as primate of Rome (92-102 A. D.) The tradition is that he was an educated Roman on a visit to Palestine, where he was converted by St. Peter, became his companion and wrote in his name. His Epistle to the Corinthians is thought to be the most beautiful and valuable among the remains of post-apostolic literature. He is supposed to have been banished by Trajan and martyred by drowning in the sea. Calm dignity and executive wisdom were his characteristics. Thirteen popes bear his name.

Alike from our good works and our bad ones, from our holiest thought and our poorest prayer, we come back—and all these only press the more earnestly to our lips and our hearts the thought, "God be merciful to me a sinner." Here alone is the sinner's refuge and the believer's joy.—James Vaughn.

Nothing mars a man's pleasure like the pleasure that mars him.

Mills College, California

The only chartered Woman's College in California. Confers degrees and presents its Alumnae as accepted candidates for graduation work at the Universities. Seminary course accredited to the Universities. Offers excellent opportunities for the study of Music, Art and Elocution. Ideal climate and grounds. A refined Christian home for young women. Terms moderate. Fortieth year. Write for catalogue to **Mrs. C. T. Mills, President, Mills College P. O. California.** Spring term opened January 10, 1906. Pupils received at any time.

Our Boys and Girls

ALWAYS BE TRUE.

Be true to yourself in the battle of life,
My lad with the laughing eye,
Look the world in the face with a fearless gaze,
Neither telling nor acting a lie.
Be ready to help a friend in distress,
As you'd have that friend help you;
Be a champion brave in a righteous cause,
But whatever you are, be true!

You will find many dangers along your way,
And snares that are hid from sight;
But remember the watchword, be true to yourself,
And do what you know to be right.
Beware of a mean, underhanded act,
Be honest the whole way through;
Be noble in actions, in thoughts, and in words,
And whatever you are, be true!

Though falsehood may wear a bewildering smile,
Remember your whole life long
That truth never came in guise of deceit;
False colors to knaves belong.
So let me advise you, my merry young lad,
To be honest in all that you do;
Be a faithful friend and generous foe,
But whatever you are, be true!

—Selected.

THE HERALD.

"Why don't you sing, Mr. Bluebird?" asked the alert little Sparrow.

"I can't sing! I'm perfectly miserable. Just look at this ice and snow, and feel that cutting, cruel wind. Sing, indeed!"

"I know the weather's very uncomfortable, but if you'll only give us a song—just one sweet song of yours—things will brighten up a whole lot," said the coaxing Sparrow.

"Small good my poor little voice would do to help matters; and anyway I believe it is frozen in my throat with this terrible weather."

"Oh, this isn't so very bad! My, if you'd seen some of the storms we've had up here this winter! And even the sunshine was icy some of those zero days. Such great snowdrifts ,and fierce winds, and so little food! Why, I nearly lost heart myself more than once, and I'm no coward."

"No, you seem very brave indeed, but I'm not. If I found any worse weather than is, I should surely die!" said the disconsolate little Bluebird.

"Perhaps you would. I know you are quite delicate, although your voice is strong, and so very sweet; and if I had it, I would sing—oh, how I would sing! But, as you know, I can only chirp—just two or three notes over and over."

"I won't sing a note until I feel better!" said the stubborn little Bluebird; "and if you feel like chirping on such a dismal day as this, why, you may, Mr. Sparrow!"

"The people over in that house are very tired of hearing me; some other voice would be a pleasant change. They've had a hard time this winter, and they've about discouraged. Some have been sick, and all have been lonesome. You might cheer them very much with a spring carol, if—if you would only make an effort!"

"I can't. I'm homesick, and need cheering myself."

"Well, I really must be going," said the Sparrow. "This is my busy day; but I shall be listening in case you change your mind and give us a song."

But the dismayed and sulky Bluebird fluffed his feathers more closely around his feet, and sat silent on the leafless old apple-tree.

At last the house-door opened, and a man came outside. He swept the snow from the steps, looked up at the gray sky, and, shivering in the chill wind, pulled up his coat-collar and walked slowly and dejectedly toward the barn.

Then the children came out ready for school.

"I don't want to go a single bit," wailed one. "I'm so tired tramping to school in the deep snow, an' it's sure to snow some more 'fore we come back."

"Oh! oh! How cold that wind is! said the other child. "I'm tired an' tired of winter; it ain't a bit of fun any more; but I don't believe it's ever going to get warm weather, or anything grow any more."

"Oh, there must be a change soon," said the patient mother. "Only a few weeks now, dears, and the spring must come. Perhaps this will be the very last snow!"

At the small-paned window above sat an invalid with thin white face. No one was so worn and weary with winter as was she.

"When spring comes"—so the old doctor had said many times—"then you will get well in the warm, healing air; but you must stay in until spring is here—stay in and wait patiently!"

And she had counted months and weeks and days, and still snow and ice covered the ground. Would there ever be any signs of spring? It was so hard to wait!

The Bluebird felt his heart stirring with pity. He knew! Oh, he knew that spring was coming! He had passed her on the way up from the Southland. He had seen the young grass growing in her footprints, and the buds on the trees and bushes swelling under her warm breath. Oh, he knew that she was near at hand! Should he be her herald, and, forgetting his own discomfort, tell the glad tidings to these weary, discouraged people?

He stood up on his perch; he flitted to a higher branch; he felt his throat swelling with an eager stress— and then—and then—oh, that song without words! How much it told of hope, cheer, joy, assurance, and ecstasy — a song needing no words.

The children waited breathlessly by the gate. The mother patted the baby's head, and said: "Listen, oh, listen!" The invalid stood up by her window and smiled; her face grew radiant with hope. The man came to the barn-door whistling under his breath. The clouds parted to let the sunshine through, and the wind, ashamed of its harshness, went quietly away. And the Bluebird, who had been so disheartened and cowed by the storm, sang on and on, feeling his own heart grow warm and glad with the effort he was making to cheer others.

"Hear the dear bird, mamma! Oh, do hear! Spring is surely coming now!" and the children danced gaily off to school, while the mother scattered some crumbs of bread along the fence for the bird's breakfast.

And the busy sparrow off in the distance chirped: "Ha! ha! I thought he'd have to sing before long, bless him!"—Emma A. Lente, in Zion's Herald.

One Sunday, as a certain minister was returning homeward, he was accosted by an old woman, who said: "Oh, sir, well do I like the day that you preach!"

The minister was aware that he was not very popular and he answered: "My good woman, I am glad to hear it. There are too few like you. And why do you like when I preach?"

"Oh, sir," she replied, "when you preach I always get a good seat."

A young doctor said to a girl:

"Do you know, my dear, I have a heart affection for you?"

"Have you had it lung?" she coyly inquired.

"O, yes; I feel I will liver troubled life without you," he responded.

"Then you had better asthma," she softly murmured.—The Medical Record.

For the Quiet Hour.

COMPENSATION.

The stars shine brightest
In the darkening night;
The birds sing sweetest
Ere the morning light;
The clouds that gather
Hold refreshing showers;
And the cold rains bring
The sweet May flowers.

Hope shines the brightest
When clouds dim the light;
Songs are the sweetest
When heard in the night;
Life's sorrows but drive thee
To safe sheltering wings,
Where grief is forgotten
In comfort Christ brings.

—Emma Schrader.

WHAT THE MASTER FOUND.

The night was shading the landscape with winter twilight when the man entered this town. He was no common man and was bent upon no ordinary mission. An empire was to be overthrown and upon its ruins a new kingdom established. It was an enterprise environed with peril. Already it had cost precious lives and priceless fortunes.

The man bore himself as one who journeys through a hostile country, knowing that his enemies swarmed about him, vigilant, fearless, powerful. He took from his breast a little book and glanced at the list of names written therein.

"I have in this community," he said, "a band of five hundred friends, who have vowed ever to be loyal to me, faithful to my cause. They know that it is in danger. This is the night of their own appointment for meeting me, that I may instruct and encourage and strengthen them."

The deep tone of a bell broke upon the air. "It is the signal for their gathering," said the man, and hastened forward. Soon he paused before a large building which, save for one dimly lighted room in the rear of the basement, was empty and silent. A man, evidently on guard, stood near the door. He started as the stranger saluted him.

"I am expecting to meet some friends here to-night."

The janitor looked suspiciously at him.

"You'll have to wait then," he said presently. "There won't be anybody around here for half an hour yet."

"You are a member of the band that assembles here?"

"Um," replied the janitor.

Does your baking powder contain alum? Look upon the label. Use only a powder whose label shows it to be made with cream of tartar.

NOTE.—Safety lies in buying only the Royal Baking Powder, which is the best cream of tartar baking powder that can be had.

"Is there great zeal among the brethren of the fraternity? Are you united, loyal, eager, aggressive?"

"Well," replied the janitor cautiously, "things are a little quiet with us just at present. Times are hard; and there's a good deal of opposition. We had a great many things to discourage us. Maybe in a couple of months we may get some outside help and shake things up a little; but we don't feel justified in making any effort right now. Will you walk in?"

The stranger entered the room indicated by a sweep of the janitor's hand. Presently an old woman came in, glanced timidly about her, and sat down as far away from the stranger as she could get. By and by came two women. Then a bevy of young girls fluttered in, sat down, bent their heads together for a convulsive giggle and lapsed into silence. A lame man limped to a seat behind the stove. After a while, a group of women rustled in, one of them leading a reluctant boy. A tired-looking man, in laborer's garb, sunk wearily into a seat apart from the rest. After a long interval there entered a man in black, who stealthily tiptoed his way to a seat behind the others. Others came dropping in, until twenty-three people were assembled in, or rather scattered through, the room. They were evidently there in peril of their lives. Everything disclosed a scene of half-restrained fear. The repeated glances at the clock; the painful intenseness with which they listened to every approaching footfall until it passed; the quickness with which all eyes were turned toward the door as often as it was opened, deepening the impression that this was an unlawful assembly.

The stranger softly passed out, no one barring his way. Glancing at his book by the wind-shaken light of the street lamps, he went searching for his absent friends. Three of them he found on a street corner, discussing the political problems of the government under which they lived. Seven men he found in a club-room, reading, chatting, smoking. A score he found at public entertainments; a few at their places of business, lying in wait for belated customers; a half-dozen at a progressive euchre party. Some were in a neighbor's house whiling away the hour by social intercourse. Many were at home, some too tired to go out, because they had been out all day and were planning to go out again to-morrow, and some doing nothing and wearily tired of it. A few were sick; a few ministering to them. Some were curing convenient headaches by reading the latest novels. So in the course of the evening the band of five hundred was accounted for. Twenty-three at the rendezvous—four hundred and seventy-seven here, there, and elsewhere; dawdling, sleeping—a discouraging outlook for a struggling revolution.

"And what is all this ancient history?" you ask.

Oh, nothing much. And not so very ancient either. Only Jesus Christ dropped in at a recent prayer-meeting in your church. That was all. And where did he find you?—Robert J. Burdette.

Sunday-School Lesson.

THE TEMPTATION OF JESUS.

First Quarter. Lesson V.

Matthew iv: 1-11. February 4, 1906.

HOME READINGS.

M—The Temptation of Jesus. Matt. iv: 1-11.

Tu—"Not by By Bread Only." Deut. viii: 1-6.

W—Kept by Angels. Psa. lixi: 9-16.

Th—"Thou Shalt Not Tempt." Deut. vi: 3-16.

F—Enduring Temptation. James i: 1-15.

S—Our Defense. Eph. vi: 10-18.

S—Able to Succor. Heb. ii: 10-18.

Jesus had a true human soul. This was the citadel the devil sought to storm. In his human nature, Jesus must needs make the transit from the innocence, which may be called instinctive, to that which is the outcome of choice. This transit was not made entirely in this ordeal of the temptation, though this may have been its crucial epoch.

Jesus triumphed as man, not as God. It was the victory of our humanity, as Jesus perfectly identified himself with us; just such a victory as each of us may win. The weapons he used, also, are the very ones we are to handle: Faith, prayer, scripture. As Jesus, in his human nature, was made perfect by his successful resistance of temptation, so shall we be. There is both exemplary and inspirational force in the temptation of Jesus. He was tempted as we are. He was tempted in his human nature. He resisted and conquered as a man. We may, we must tread the same way.

The Teacher's Lantern.

A patent bullet-proof cloth is claimed to have been invented; can be made into garments of light weight, and absolutely protect the wearer. Did the divinity of Jesus form such an impenetrable armor? Was it impossible for suggestions of evil to enter his soul? Then, how was he tempted as we are? Such a theory reduces Jesus' encounter to a sham fight. * * * The human soul of Jesus was not overslaughed by the divine. The temptation was addressed to Jesus' true humanity. As second Adam, he overcame where the first Adam failed. As very man, he learned by what he suffered, and is able to succor the tempted, being a true and inspiring exemplar. * * * The devil showed Jesus a short cut to his kingdom. He is doing the same for men today. He whispers to the bank cashier: "Why plod? Why let funds lie idle? Manipulate and double them! You can replace them. If your conscience troubles you, endow a college." Numbers fail to say, "Get thee hence." * * * The devil has a subtle power to spread a mirage of all the kingdoms of earth, and all their glory and "barbaric gems of gold," before the eyes of the ambitious, and proffer them all if only one will install him as master. Pity is, so many fail to thrust the tempter through with the sword of the Spirit, and say: "It stands written: Worship the Lord, and him only shalt thou serve." * * * Just as Jesus emerged from his long period of absorbed meditation, and his physical nature asserted its claims, the tempter injected the thought, "If you really are, as you imagine, the Son of God, command these loaf-shaped stones to be changed into bread, and by that means assure yourself of your divinity and appease your hunger." But Jesus responded: "The Israelites were forty years learning the dependence upon the simple word and promise of God. With their example I ought to learn the lesson in forty days." Again Jesus felt himself to be standing on a dizzy height. The devil wanted him to entertain in his mind the purpose of casting himself down; but Jesus considered that to make an emergency for the sake of display would be despicable. Finally, Jesus knew he was to set up a kingdom on earth,—slowly, and by his own suffering. Now, the kingdoms displayed to him as in a panorama are offered to him instantaneously by the god of this world, if he will serve him as well as his Father, and make his mission a temporal one, such as the Jews were expecting. The moral nature of Jesus rises to its full height, as with holy wrath he scorns the very suggestion, and cries, "Be gone!" to the tempter.

CONFORMITY TO THE DIVINE WILL

Those who have attained a perfect conformity to the divine will, and who place their own contentment in that of God, never suffer themselves to be disquieted at the changes and accidents of this life. Their will is so fully subjected to that of God that the very assurance they have that all things come as sent by him, and that his holy will is accomplished in whatever adversity happens to them, makes them, by preferring his will to their own, look upon all their tribulations and sufferings as so many joys, and all their griefs and scrrows as so much sweetness and consolation. Hence it is that nothing can trouble them; for as trouble can come only from crosses, misfortunes, or affronts, and as these, through respect for the hand which sends them, are received by them as so many favors, it follows that there is nothing which can change or diminish the peace and tranquility of their soul. Each day of their life is a day of jubilee and exultation. Having attained a perfect conformity to the divine will, they meet everywhere sources of content and satisfaction.

It is certain if you never desire anything but what God desires you will always attain the object of your desires, because God's holy will can never fail of being entirely performed. How happy we when we covet nothing but what God pleases! And how happy, not only because our own will is accomplished, but because we see the will of God, whom we love, accomplished in us and in all things. It is the second consideration on which we ought chiefly to dwell; and it is only in the contentment of God, and in the execution of his holy will, that we ought to place all our joy and satisfaction.

Dare to be true, nothing can need a lie. A fault which needs it most grows two thereby.—George Herbert.

SUNSET EXPRESS

The Easy Way East

New composite-observation cars with train libraries (get catalogue of porter), luxuriously appointed sleeping cars, model dining car service, courteous attendants—every modern convenience.

Daily Service

SAN FRANCISCO
TO NEW ORLEANS

Speedy and palatial passenger steamers leave New Orleans weekly for New York, or, the journey east may be completed by limited trains.

Get a copy of "Wayside Notes," a booklet, profusely illustrated, that tells all about the journey from beginning to end, the Old Missions and the many other historical landmarks.

Sent for five cents by any agent

Southern Pacific

"DOMESTIC"
THE LIGHT RUNNING
The Sewing Machine
For Family Use.

PEERLESS PAPER PATTERNS
Newest in Design. Perfect in Fit.
Fashion Sheets Free to Any Address.
J. W. EVANS, Coast Agent.
1021 Market Street, near Sixth,
San Francisco.

REDLANDS
If you are thinking of making a home in California, can you find a better place in which to live than REDLANDS?—A city of rapid and permanent growth, fine scenery, excellent soil and abundant water, good climatic conditions and the very best society, churches, Y. M. C. A., public library and fine schools. No saloons. For further particulars, call upon or address
JOHN P. FISK,
First National Bank Blk. Redlands.

FERRY'S SEEDS
Represent the survival of the fittest. We have become the largest seed house in the world because our seeds are better than others. Do you wish to grow the most beautiful flowers and the finest vegetables? Plant the best seeds—Ferry's.
1906 Seed Annual free to all applicants.
D. M. FERRY & CO.,
Detroit, Mich.

THE FOOT-PATH OF PEACE.

To be glad of life, because it gives you the chance to love and to work and to play, and to look up at the stars.

To be satisfied with your possessions, but not contented with yourself until you have made the best of them.

To covet nothing that is your neighbor's except his kindness of heart and gentleness of manners.

To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice.

To be governed by your admirations rather than by your disgusts.

To think seldom of your enemies, often of your friends, and every day of Christ.

To spend as much time as you can, with body and with spirit, in God's out-of-doors.

These are little guide-posts on the foot-path to peace.

—Henry Van Dyke.

A cheerful disposition makes a good disposition of things.

WHEN YOU COME TO San Francisco,
STOP AT THE HOTEL GRAYSTONE
IN BUSINESS CENTER 66 Geary St.,
ALL MODERN CONVENIENCES NEW AND ELEGANTLY FURNISHED EUROPEAN PLAN.
RATES 75 Cents per day and up. Special rates by week or month
Take street car to Market and Geary Sts.
JAMES G. CHOWN, Proprietor.

Hot and Cold Baths. Excellent Table.
THE OCCIDENTAL HOTEL
American and European Plan
Montgomery St., Cor. Bush, San Francisco
GEO. WARREN HOOPER, Lessee.
Terms Moderate. Omnibus to Station and Boats.

Important Notice to Ladies
We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.
Old work repaired, refinished and made equal to new. Tableware plated.
We call for and deliver work.
DENNISTON'S S. F. PLATING WORKS
Tel. Main 5931 743 Mission St., bet. 3d and 4th

Hotel Hamilton
125 Ellis Street, San Francisco.
Phone, Private 223.
A beautiful 12-story building. Fire-proof. All modern improvements, including Long-distance Telephone in every room. Suites and single rooms, with bath. European plan. Cafe and service in connection.
Rates, $1.00 to $4.00 per Day.
Office and Elevator on the Ground Floor.
The Royal House (126 Ellis) and the Hamilton are under one management.

Royal House
F. L. TURPIN, Proprietor.
126 ELLIS STREET,
Bet. Powell and Mason, S. F.
Rooms to let by the day, week or month. Incandescent electric lights in every room. All Market street cars run within one block of the house. Ellis street cars pass the door every three minutes. Phone, Main 1535.
Rates, 50c to $2 per Day; $2 to $8 per Week; $8 to $35 per Month.